4:Grajdanzev--38 S-4 (no date) 1942 Formosan Aborigines
116, 241, 433, 454, 511, 464

"The Japanese sources quote the following figures as proofs of their economic progress: in 1938 the aborigines produced 34,079 koku of rice, they received ¥ 230,253 for sugar cane raised on their fields, and ¥ 52,713 for silk cocoons; they had 29,247 pigs, 8,142 water buffalo, 3,964 cows, and 11,766 goats. Eighteen thousand aborigines had deposits in post offices to the aggregate amount of ¥ 414,000 (1937). Let us examine these figures: 34,079 koku of rice for the population of 90,000 give about 0.3 lb. of rice per person per day, less than one-third the average for Japan, and it should be remembered that rice is the aborigines' foremost crop. When the same division is made of the 29,247 pigs and 11,766 goats, there is little more than one sen per day per capita. If one takes into considera-[sic] crops on the average brought ¥ 13 per year per family, or less than one sen per day per capita. If one takes into consideration the fact that numerous tribal chiefs have many more pigs, goats, savings, etc. than the average native, one may understand the poverty in which most of these 'former savages' now live in the new conditions. Here lies the real cause of their rebellious spirit. They cannot exist on what they have. They have no choice but to work for the Japanese, and the Japan Year Book informs us that there are now 32 per cent of them who 'are able to understand Japanese to the extent of performing some simple work'. "

7: Joest--60 [4] E-5 (no date) 1882 Formosan Aborigines
116, 241, 361 Chin-hoan

The Chinwans like to build their villages within the forest, preferably on a small hill so that they are protected from sudden attacks. They burn the trees around the settlement and the women plant rice, millet, hemp, and tobacco. Sometimes they harden pointed pieces of bamboo by holding them over a fire and placing these along the narrow paths which lead to their village.

10: Schumacher--225 [8] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 241, 314, 438 Chin-hoan

The inhabitants of the mountains subsist mainly by agriculture, hunting, the sale of camphor wood and the trade of camphor. The latter is obtained by means of extraction with water and a very simple system of distillation.

11: Haguenauer--40 [2] T-3 (no date) 1929 Formosan Aborigines
116, 241, 695, 721, 769 Atayal

Head hunting was such a sacred practice that it could only be carried on under certain circumstances:

1. to please the spirits of the departed ancestors, and to ensure their protection;
2. to be able to enter the abode of the souls after death;
3. so that the community would have a good harvest;
4. to determine the innocence of an accused man, or to decide which one of two adversaries was right; the spirits will permit the innocent man to get a head while the guilty person will not succeed.

16: Müller--234 [4] U-3 (no date) 1910 Formosan Aborigines
116, 241, 361

The aborigines of Formosa cultivate millet, rice, and vegetables, but on the whole they do little work on their fields. They rely on the beneficent spirits of their ancestors to further the growth of plants, and they neither clear the fields nor fertilize them. If the soil ceases to be fertile, they leave their land and settle somewhere else. They have no agricultural implements save a hoe with a short shaft. Added to this is the poor soil in most regions, the steep mountains, and the rocky ground, so that the total agricultural produce is lamentably small.

16: Müller--234 [5] U-3 (no date) 1910 Formosan Aborigines
116, 241, 437

Since the amount the aborigines harvest falls far short of the amount they need, they are dependent to a large extent on barter with the Chinese. The articles which they are able to offer in exchange consist of the antlers and hide of stags, as well as cloth which they themselves have made; for these the Chinese give them rice and other articles of nourishment.

16: Müller--238-240 U-3 (no date) 1910 Formosan Aborigines
116, 241, 796, 769 Tsuo

Among the Tso'o aborigines there are three festivals to propitiate beneficent spirits every year. The most important of these at the same time marks the time when the harvest of millet begins; it is held under the sacred tree [239] which is the habitat of the spirits. To prepare for this festival the women brew the wine made from millet with many ceremonies, using millet which they have chewed beforehand to ferment it. On the day of the festival the unmarried young men ring a bell and all the heads of families start out for the sacred tree. They carry a bunch of Calamus reeds [MC: the sweet flag (Acorus Calamus)] tied together with fiber; the Calamus must be grown under the sacred tree. When they have arrived at the tree, the village elder sacrifices a bamboo cup filled with wine made of millet, murmuring incantations at the same time; during this time the others kneel down. After this everyone plants his Calamus under the sacred tree. On the following day [240] the young men again ring the bell and all the inhabitants, dressed in their holiday attire, assemble in the house of the chieftain. The oldest man in the village and the chieftain then sing a song in praise of the ancestral spirits. After this, all the participants form a solemn procession and march to the hut of the unmarried men where they dance around a fire. On the last day of the festival a banquet and a drinking bout are held.

18: Kakyo--68 E-2 (no date) 1899 Formosan Aborigines
116, 177, 241.

The Formosan aborigines are familiar with agriculture....
In cultivating the fields they no longer use implements of stone or horn, but iron implements.

18: Kakyo--68 [3] E-2 (no date) 1899 Formosan Aborigines
116, 241

For two reasons in particular the economic development of uncivilized peoples is generally slowed down:

1. because of firmly rooted superstition.
2. because of the unfavorable nature of the soil.

...The Ainus have the superstition that manuring the soil arouses the anger of the earth gods. Fortunately the Formosa savages do not share this superstition; they believe that they owe the fruits of the soil to the favor of the spirits of their ancestors. Their failure to use manure is due, not to superstition, but to custom.

As for the nature of the soil, in the districts inhabited by the savages it is particularly poor for agricultural uses owing to the steepness of the mountains and the stoniness of the ground; in addition, the savages have only the most primitive tools, do not use manure and do not hoe the weeds. So the results of their labors are so scanty that they cannot even nourish themselves.

19: Guérin and Bernard-- 558 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 311, 727

Around the savage house are several fields of sweet potatoes, hemp and Aralia papyfera (rice paper plant). At the end of these cultivated lands there is an area with some high grasses, but the passer by avoids it. If you go into this region, you will understand the reason for this repugnance for the green conceals a set of crude wooden shelves which have rows of Chinese heads; they are arranged as if they were in an anatomical museum, and there are always some new ones.

19: Guérin and Bernard--558 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 276, 311

Cereals are harvested by the savages on the slopes or plateaus which are near the dwellings. Fertilizer comes from the ashes of large tree trunks that lie flat on the ground and are burned every year. In the spaces between them you see turnips, a kind of dandelion which is a remedy for intoxication, and tobacco. Although the soil is carefully cultivated by hand, these plants are frail and do not grow close together; they look like the agricultural attempts of a people that is still in its infancy. The rice grains are very large, but that is the only successful crop. The tobacco leaves are stripped from the plant as needed, and are dried in the fire. Several tribes in the south prepare them in the shape of carrots.

19: Guérin and Bernard--558 [5] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 462

Women do the work in the fields among the savages, and men help them when they are not hunting or taking trips.

19: Guérin and Bernard--563 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 273, 796

The aborigines celebrate three annual feasts which correspond to the sowing or harvesting of rice, millet and chickweed. The Tayal call them by the picturesque name of work of the cups. As a matter of fact, there is a great deal of drinking, and according to a custom which is fraternal rather than convenient, people drink two by two out of the same vessel. There is some preliminary hunting, so the natives always have an ample supply of venison. The guests get drunk, fight, and then when the ceremony is over, they limber up their muscles in a hunt.

20: Alvarez--255-256 (no date) 1927 Formosan Aborigines
116, 177, 361, 166, 241

"The Amis, Pyuma and several other branches have been influenced by owing [sic] and assimilated to their Chinese neighbours, [MC: owing] to the close and permanent contact with the invading race. They pursue some agriculture and have also a [256] little home industry, while others, especially the Atayal, seem to be averse to any kind of manual labor. The latter are hunting tribes. Of course, there are some of them engaged in agricultural work; yet, generally, they prefer to walk about the vast forests in search of game, honey and so forth. Authors of the past century asserted, incorrectly however, that the aboriginal inhabitants of Formosa had but temporary shelters, for they were always wandering abouth [sic] the woods. There were, undoubtedly, transmigrations since the arrival of the Chinese in 1683. It is for instance, almost sure that the ancestors of the Amis, Pyuma, Paiwan, Atayal and Tsalisen had been driven out from their primitive home by the Chinese. But nomads, in the strict sense of the word, we think have never existed in the island."

20: Alvarez--258 (no date) 1927 Formosan Aborigines
116, 461, 241

"The Igorrotes, in general, are averse to every kind of manual labour, excepting the Amis, who build fine houses and have a handsome home industry. During the agricultural season, they as well as their Pyuma neighbours engage in agricultural work."

21: Asai--3 [3] L-5 (1935-46) 1950 Formosan Aborigines
116/ 171, 241, 622 Paiwan

"In the village of the Paiwan there is a chief. The villagers are all subjects of the chief. All land belongs to him and he has absolute power. Labor is performed by the order of the chief. The workers are given a portion of the crops. (This is similar to Marshall Islands.)"

21: Asai--4-5 L-5 (1935-46) 1950 Formosan Aborigines
116, 177, 241, 769, 796

"A special ceremony takes place just after the harvest. In such ceremonies, wine and foods are offered to the souls of the ancestors, who live in the land of the dead. The people chant [5] ceremonial songs to make the souls come to the village. The dances last sometimes 24 hours in one week successively in Saisiyat. This is called the period of pastaai. The people bring rice and cooking utensils. The festival usually takes place in November. Through Chinese influence, there are sometimes two festivals, spring and autumn."

21: Asai--7 L-5 (1935-46) 1950 Formosan Aborigines
116, 231, 241, 243, 177.24 Japan
636.24

"Agriculture. Grow chiefly sweet potatoes, millet, peanuts. The fields are on the slopes of hills. They keep pigs—used originally for sacrifice. They grew dry field rice, but the Japanese started them growing wet rice. This was bad for their health as malaria would start up."

22: Wiedfeldt--9 F-5 (1913) 1914 Formosan Aborigines
116, 262, 241, 252, 527 Atayal

The main article of food of the Atayal is millet. They celebrate tribal and clan festivals in connection with the planting and the harvesting of this crop. It is ground by the women in a stump of wood in which a hole has been burned out, or on a stone, by means of a solid round piece of wood. They also eat yams and wild bananas, and more recently they have learned from the Chinese to eat rice and beans, and from the Japanese, sweet potatoes. With this vegetable diet they seldom eat meat, but occasionally they eat large quantities of it; for example, they eat antelope after a successful hunt, or at a wedding feast, and when they eat up the sacrifices. Recently they have begun to eat chickens and pigs, which they have obtained from the Chinese. Fish is eaten in large quantities once a year at the tribal feast.

22: Wiedfeldt--10-11 F-5 (1913) 1914 Formosan Aborigines
116, 177, 241, 276 Atayal

Tobacco smoking is general among men, women, and children. As a pipe they use two sticks of bamboo, thrust one into the other. [11] According to their traditions, they received the "tamako" from the savages of the plain, who in turn got it from the whites. Although it is only recently that they have taken over the planting of tobacco from the Chinese, today there are a few tobacco plants by every hut. Everyone picks a leaf as he needs it, sticks it in his hair or lays it on the ground to dry, and then packs it in his pipe when it is still half green.

22: Wiedfeldt--17 F-5 (1913) 1914 Formosan Aborigines
116, 311, 241, 177 Atayal

They do not select the fertile valleys, [MC: for purposes of cultivation] but the parcels of land which lie on the slopes and are easier to work. Even in the cases in which individual families have taken over from the Chinese the raising of rice, together with the proper tools, they pay no attention to the unfavorable results of experience and avoid the places that are best adapted and that have a good supply of water, for they lack the ability to stay at a piece of work, which is necessary in raising rice.

22: Wiedfeldt--17 [3] F-5 (1913) 1914 Formosan Aborigines
116, 241, 827, 462 Atayal

When a family has selected a piece of land, the man first pulls off or cuts off the branches of the trees on the land, so that the trees will die. The following year he burns off the dry trunks, together with the underbrush and the grass. The Atayals think it ridiculous to claim that these ashes encourage plant growth, and they find the Chinese custom of using human excrement as fertilizer repugnant. When the Formosa maple has red shoots, the woman loosens the ground with a stick or a spear and sows millet. The next year she plants mountain potatoes, or sweet potatoes and beans, and sometimes she plants millet again in the third year.

22: Wiedfeldt--17 [4] F-5 (1913) 1914 Formosan Aborigines
116, 423, 311, 241 Atayal

As long as the family is making use of its plot of ground, their possession of it is protected. As soon as they leave it, which happens after two, or sometimes three crops, because the soil will not produce anything any more, any other family of the clan can take possession of it. This does not generally happen, however, before seven years have passed, and the field has become covered with a luxuriant growth of bushes and trees.

22: Wiedfeldt--17 [5] F-5 (1913) 1914 Formosan Aborigines
116, 241, 461, 311 Atayal

The Atayals have only one crop a year, and they consider the efforts of the Chinese to get two crops a year from the soil as a proof of poor work, because they have to work twice instead of once for their food. The fields are protected against the depredations of antelopes and wild boars mostly by means of a bamboo hedge, which is considered a logical part of the man's work. Corresponding to the rotation of crops, every family has three or four non-contiguous pieces of land.

22: Wiedfeldt--17-18 F-5 (1913) 1914 Formosan Aborigines
116, 241, 177 Atayal

Some 30 to 40 are[MC: an are 0.02471 acre] are planted with millet, 20 are with mountain potatoes or sweet potatoes, and 10 are with bananas and beans. At harvest time, the woman picks the millet [18] and treads it out with her feet, or digs the potatoes with a stick. The activity of the Atayals in securing their food consists, thus, in burning off the stand of trees, sowing the seed, and garnering the fruit. Thus it is really only a process of facilitating the activity of nature. It seems questionable to me whether one may use Hahn's designation of hoe cultivation, since the tool which is characteristic of this type of cultivation, the hoe, is lacking. There are only isolated instances in which the Atayals have adopted the Chinese method of hoeing to a depth of 5 cm.

22: Wiedfeldt--18 F-5 (1913) 1914 Formosan Aborigines
116, 241, 412, 482 Atayal

Their chief [MC: agricultural] tools are a stick, a spear, or an antelope horn. These are used for loosening the ground and for removing the product. The stick also serves as a support and for carrying loads on their shoulders. Aside from this, they also use the hunting net for transporting products. The long knife which we have already mentioned is carried nowadays by most of the men. They use it as a hatchet, a sickle, or a hoe.

22: Wiedfeldt--21 F-5 (1913) 1914 Formosan Aborigines
116, 584, 241, 585, 177 Atayal

If the son of a family wishes to marry, the family plants a larger piece of land with millet. At the time of the millet harvest, when there are enough provisions on hand for a year, the marriage takes place without any religious celebration. The head of the clan in which the couple will live in the future, and the members of the clan are invited to it. First they accompany the parents of the bridegroom to the bride's hut, where her parents serve them millet wine. Then all of them go to the new hut for the wedding feast, to which each guest contributes millet or millet wine... Recently they have begun to follow the Chinese custom of slaughtering a pig or killing a hen for the marriage feast. After a few hours, generally after a round dance has been danced and sung, the guests leave the hut wishing the couple many children.

22: Wiedfeldt--33 [2] F-5 (1913) 1914 Formosan Aborigines
116, 412, 241, 372 Atayal

If man, as Franklin says, is an animal that makes tools, then the Atayals, with the implements and weapons that have been enumerated, are well past that boundary, although they lack hoes, fishing-rods, and all kinds of metal tools. They have mastered fire, and they can clear the land for planting by using fire.

22: Wiedfeldt--39 F-5 (1913) 1914 Formosan Aborigines
116, 156, 181, 241, 433 Atayal

Atayal domestic economy produces no surplus which they could give up. Every family plants just as much land as it needs for its own maintenance. Besides, who would take a surplus off their hands, since every family produces the same thing and has enough for itself? The impulse to make a profit, which now dominates our whole life, is completely lacking....Furthermore, the Atayals have no competition, that motive power of economic life. Indeed, the effort to produce more than the other fellow and thus to distinguish oneself may be seen only in the skull hunt. Finally, they do not know how to aim at the greatest possible production with the smallest possible expenditure of strength.

26: Honda--473 N-3 (1896) 1897 Formosan Aborigines
241, 224, 461 Bunun

The aborigines are by no means hunters. Only the chiefs and a few of their subjects go hunting. The main occupation of the people is agriculture. In particular, sweet potatoes and millet are important products. In addition tobacco and a variety of pea are grown. The system of agriculture is communistic. Its advantages are that nothing is stolen because nobody is permitted to have private property. Both work and harvest are arranged on a cooperative basis.

The men were willing workers and like to use axes, which makes me believe that they would be good forestry workers.

31: Hofmann--620 [2] N-3 (1909) 1912 Formosan Aborigines
116, 224, 241

The aborigines of Formosa are not a nomadic people, nor do they live by hunting alone, although they are passionate hunters. They are an agricultural settled people and they move to another locality only when they are driven out of their homes. Their agricultural methods are quite primitive. Millet is cultivated chiefly; there is also a kind of rice plant which does not require irrigation, as well as the Colocasia antiquorum, a tuberous fruit of the Aroidea family which is very popular among the Japanese....

31: Hofmann--620 [3] N-3 (1909) 1912 Formosan Aborigines
116, 241, 462 Tsou

Most of the natives have small fields on the slopes. I did not see any traces of agriculture near the houses; in the depressions, because of the debris washed down by the rivers, there are few places fit for cultivation. Most of the labor in the fields is done by the women. Within the tribe or tribal village, both labor and profit are regulated according to the communistic principle. Hunting and agriculture are both communal undertakings and the profit is divided equally among all; the children get the same share as the adults.

34: Del Re--34-37 U-4 (no date) No Date Formosan Aborigines
116, 221, 226, 241, 796 Yami

"In the Yami calendar the months of May, June and July (i.e. November, December and January) are almost wholly given up to catching flying-fish, the greater part of which are dried. The fishing is done by night, from small canoes and in large ones during the first two months, but, on the third, only by day. During the fourth month however, fishing by night and by day and with small canoes is permitted. Meanwhile the womenfolk collect the fibrous bark of certain shrubs, mainly the abaka, which they dye, spin and weave on primitive handlooms into cloth with admirably decorative designs in colour. When the flying-fish season is over, and during the months of August and September (February, March) the crops of taro and suli are gathered in and the fields worked over October (April) is the month set aside specially for the making of the earthenware dishes and pots used in the flying-fish ceremony. During November (May) they finish eating their store of dried flying-fish, while December (June) is mainly devoted to preparing the lime the savages chew with their betel-nuts, used for both medical and dyeing purposes. In January (July) they cut down the onigaya (misacanthus) out of which they fashion torches for the flying-fish ceremony, and celebrate the mil-[pages 35 and 36 contain illustrations] [37] let harvest. Millet, suli and taro are sown in February (August), while March (September) is principally given up to catching mamibiki, a largish flat fish which is found in considerable quantities in these waters."

37: Steere--305-306 S-3 (1873-74?) 1875 Formosan Aborigines
116, 286, 241, 231, 621 Sek-hoan

"They irrigate and cultivate the soil in the same way as the Chinese do, using buffaloes for plowing and for drawing rude carts, that are used in all parts of the island, and are said to be of Dutch origin. They live like the [306] Chinese, gathered together in villages of huts made of adobes and covered with grass roofs."

37: Steere--309 [1] S-5 (1873-74?) 1875 Formosan Aborigines
116, 415, 311, 313, 241 Chin-hoan

"Their household utensils consist of a Chinese iron pot, and a few gourds and water-tight baskets of rattan for holding water. The light they furnished us was a pine torch. I saw no native pottery among these or other savages of the island. They seem to possess no cultivable valleys, so that they are compelled to cultivate hill sides so steep that we were compelled to use both hands and feet in climbing them. They cut down the timber and let it lie until dry, and then set fire to it, burning off the leaves and small limbs, leaving the trunks and stumps upon the ground. They then build low irregular terraces of the small pieces of slate with which the hills are covered, to keep the soil and crops from washing away. They plant sweet potatoes, and a kind of rice that needs no irrigation, but their principal food is millet. After a couple of years or more of use, they allow the lands to grow up again, the second growth generally being a species of alder. After a few years of rest, the land is again ready to be cleared and planted. Their implements are their knives and sharpened sticks, the very steepness of the land cultivated, rendering it more easily cultivated with such poor tools. A mis-step would often send a hundred pounds of stones and earth sliding down."

37: Steere--312-313 S-3 (1873-74?) 1875 Formosan Aborigines
116, 137, 313, 311, 241 Chin-hoan

"The mountains all about the villages of the Kale-whan are almost entirely free from timber, there being only a little in the deep ravines, where it is almost inaccessible. The timber has probably been [313] cut off and sold by the savages to the Pepo-whans. Coarse grass and reeds have spring up, and this, by giving food for annual fires during the dry season, keeps a new growth of timber from springing up. The only timber that we could see, of any extent, was upon a high ridge that showed a few miles to the east and which we supposed must be the water-shed of the island. This timber appeared to be pine, and probably the common Chinese pine which we saw growing farther north. The Kale-whan were cultivating the steep hill-sides, much as the Che-whan of the north, by drawing weeds and bits of slate stone together into little ridges to keep the soil and crops from going down hill with the first rain. Their principal crops were millet and sweet potatoes. They also raised a small species of taro that grows without irrigation, though the large plant cultivated by the Chinese must be continually covered with water. While we were among them, toward the end of February, they were planting their millet. Their agricultural implements are sharpened sticks, some of them two or three pronged, like pitch forks, and some of them shod with iron. Many mango trees just in blossom were scattered over the hills among their little plantations, and had apparently been planted or at least protected by the savages. Their villages were nearly hidden in trees, among them oranges and plantains and betel nut palms, for which latter the savages have a great liking."

37: Steere--314 S-3 (1873-74?) 1875 Formosan Aborigines-1-2
116, 583, 241, 533, 784, 609 Chin-hoan

"The Kalè-whan, in times of scarcity, frequently sell their daughters to the Chinese and Pepo-whans, who take them as supplementary wives and make them useful as interpreters in thus bartering with the savages. While we were among the Kale-whan the chief offered to sell us three girls of the tribe at twenty dollars each, or its equivalent, in barter on fee simple. The poor girls were dressed up in all the finery the tribe possessed, one of them having a beautiful stem of wild red lilies in her hair, and were kept singing nearly all night before our door. They are a very musical people, and at night a large number collected in the house of the chief and the women would sing a monotonous but musical chant apparently as long as they could hold their breath, and then the men would answer in the same strain, winding up every time with a loud inspiration. We went among them during their seed time, and there seemed to be some taboo connected with it that forbade them entering their houses, and we found them all sitting around outside with closed doors, or at least with the slabs of slate that served for doors in their places. About midnight the taboo passed off enough so that they entered their houses, but there was still something that forbade them trading with us or assisting us, they even refusing at first to give us fire. Whenever one of the tribe, led by the display of cloth, scissors, etc., that we had with us, was tempted to trade us a pipe or an ornamented knife-scabbard, some one would pronounce the fatal word parici, and the trade was immediately dropped. There were,

some rare plants and land shells in the ravines which I wished to collect, but the savages seemed to think that it would bring some great evil upon them if they allowed me to take away any thing, and they almost compelled me by force to desist, pulling me by the arms and shouting parici in my ears. We were told that this taboo would pass off within four or five days, but we had no time to wait and so did not see them in their usual state."

39: Wiedfeldt--10-11 F-3 (1913) 1917 Formosan Aborigines
116, 241, 581, 805, 822 Atayal

The concept of time... is not strange to the Atayals, although they also lack a system of measuring time. They have no word or idea for month or for day. They only have two designations for hot time and cool time. Some tribes have words for sunrise, the zenith of the sun, and sunset, but as far as I have been able to ascertain they have no word for midnight. [11] For their practical needs they make use of other means. The length of time that it is possible to plant a field is given in the terms of the number of harvests obtained from the field. Since none of them know how old they are, marriageability is indicated by tattooing. When I asked if one could give his age according to the number of harvests, there being only one harvest a year, I was always told... that one could only obtain three harvests from one field, and that their people had experienced many more harvests. In summoning their clan and tribal assemblies, as well as in negotiations with the Japanese, the day is fixed according to the number of times they would normally sleep up to that time, and by the nodes in a bamboo staff, or the Japanese indicate the time by the knots in a string. According to the Japanese, it is not unusual for an Atayal to turn up a day early, because, for example, he slept twice in one day when he was hunting, and hence had counted two knots. Harvest time is easily recognized by the ripening of the fruit. The time to plant millet is determined according to the time when the Formosa maple has young red shoots... Rice is planted when the tse-tung-non, a tree of average size, is covered with white blossoms.

39: Wiedfeldt--15-16 F-3 (1913) 1917 Formosan Aborigines
116, 241, 769, 778 Atayal

There is a trace of ancestor worship in the tribal celebrations and also in the clan celebrations, which...are held for such members of the clan as can not attend the tribal celebration. Members of other tribes are not permitted to attend these celebrations, which unite all the members of the tribe, even if they were members before marriage. In the festival of the millet planting the chief of the tribe is said to thrust four bamboo stakes into the ground in a field that has been cleared of weeds early in the morning. Into the square thus formed he pours millet wine and millet mush, and standing in the middle, he says: "According to old customs and usages handed down to us we celebrate today, as our ancestors in this land have always celebrated. We thank our ancestors that we and our children are well. We wish that the millet which we are planting may bring us a rich harvest. We wish that our ancestors would protect us against illness. We thank our ancestors from the bottom of our hearts." Then he says to the assembled members of the tribe] "Everything is done", and they drink to gether the millet wine which they have brought with them. The harvest celebration is the same, except that the wish for a rich harvest is replaced by a prayer of thanks. In spite of my efforts, I have never been able to find out how they think their ancestors will protect them against illness or just how they procure them a rich harvest. I have also not been able to determine whether any special festivals or religious acts take place on Mt. Sylvia, which according to the Japanese is sacred to the Atayals. [16] The Atayals themselves say nothing about it, and foreigners have not yet penetrated that far into Atayal territory.

40: Kirk--15-16 S-2 (no date) 1941 Formosan Aborigines
116, 241, 311

"Since the savage is in the habit of burning off the grass and then planting the seed, there is constant danger of forests fires in the mountains. The soil is soon exhausted [16] under this rough treatment, and the native then moves to a new area and repeats the process of setting fire to the underbrush and sowing the seed. The Japanese hope to teach the aborigines how to use fertilizers on their new lands and to cultivate one plot or field from season to season."

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

721 the rack, which is called *ui*(s). Another signal which is made of a kind of plant (aralia papyrifera) will be hung high on the tree to boast to the other villages, which is called *waiwaja*(m) or *peila*(s). In *tapilas*, the sacrificial rite is directed by the chief. The chief will put sediment and stick a tobacco pipe into the mouth of the victim's head and pray to it" You have enjoyed our offerings of wine and tobacco. To let your campanions have the same kind of enjoyment, please ask them to join you." The villagers will do the same thing one by one. Women who have young sons will take out a small amount of the sediment from the mouth of the head to feed their sons. They believe that by eating this the young boys will become brave.

13. Ritual hunting and rattan pulling

The next day, all participants of the expedition will go out again to hunt beasts on the mountain. After they have returned, they first offer the game to the head, and then divide it in the feast among their relatives and friends. That day, the *tapilas* also hold a *pisiax-coani* or rattan pulling game. Each end of a piece of rattan about nine meters in length is tied to a piece of wood about four meters in length; this makes the whole thing I-shaped. The villagers divide themselves into two groups. Each group holds one end or one piece of wood of this I-shaped thing. When the game is started, they begin to sing, dance and jump. And then, they pull the rattan until it is broken. The group which has the longer piece of broken rattan will be considered as the winners. They believe that by doing this they will have good fortunes.

721 14. Defeated
766

If they got no head in the expedition, or if somebody of the expedition was killed or injured, the expedition will be regarded as a failure. It is believed that members who are killed in the expedition will be transferred into evil spirits. Their corpses will be deserted in woods or caves and cannot be brought back to the village. On this occasion, the head they have gotten will be deserted too. No sacrificial ritual will be held though sometimes the head has been brought into the village. The members must leave all their clothes and personal effects outside the village and return back to their own homes with naked bodies at night. Evils must be removed from those thing left outside the village by their shamans. The *siaqalo*, in this case, always demolish the house of the dead and build a new one for the family of the deseased because they are afraid of the evil spirits.

IV. FOOD

[224] Most of the Atayal are agriculturists, though sometimes Atayal men chase game.
262 The most important crop in their former days was millet, but today they depend
241 mostly on sweet potatoes and rice.

1. The following kinds of plants and animals are used for food by the villagers:

Cereals—rice, millet, maize, etc.

Rhizomes—sweet potato, taro, radish, etc.

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Vegetables—eggplant, cabbage, onion, garlic, wild tomato, pumpkins, gourd, beans (Pisum sativum, L.), etc.

Fruits—peach, pear, orange, persimmon, longan fruit, banana, (sugar cane), etc.

Eggs, meats, and fish—hen-eggs, duck-eggs, pork, beef, chicken, duck, turkey, meat of wild boar, monkey, and fox, and many kinds of birds and fishes.

Others—mushrooms, and other kinds of edible fungus.

Among the above list, rice, millet, sweet potato, and taro are staples; and the others are subsidiary articles to diet. They are generally prohibited from eating snakes, cats, dogs, rats, and frogs.

2. Preservation and storage of food

Methods of preserving food are (1) salting [*sintemoay*]; (2) drying [*mapci*]; and (3) baking [*aqaqaff*]. Cabbage and radishes may be dried first and then salted, or may be salted first and then dried; they are stored in wooden baskets or pots. The salting method of monkey's meat is as follows: The monkey is killed by a wooden club, and then roasted at a fire to burn off the hair. After the hair has been burned off, the entrails will be viscerated and the whole monkey will be cut into small pieces. Then they will be stored with rice and salt in a pot. Pork is always roasted. Sometimes they roast or salt the meat while they are still on the expedition when game is plenty.

Cereals are stored in the grain-storage house. The grain storage house is a kind of pile-building constructed of bamboo (see IV House). Rhizomes are stored in their kitchens.

3. Preparation of food

Their methods of preparing food are mostly very simple. Every morning they pound the amount of rice they need for the day. Rice is pounded in the wooden mortar with a wooden pestle. Winnows are used to hold grains which overflow from the mortar and to winnow away the husks.

Their oven is constructed by sticking three knives or laying three pieces of stone on the earth like a tripod. In the former days, fire was made by drilling a piece of wood on another piece of wood. The strike-a-light method of making fire was introduced into the Atayal more lately, and today most of them use matches.

Meat is mostly boiled with water. Fish and small animals may be roasted.

Rice-cake and millet-cake are made by the same processes. Glutinous rice [*naisaini*] or glutinous millet [*tulaqis*] is used. It is washed, steamed, and then pounded.

Bananas are smoked on the fire or stored in a pit, which is covered by tree leaves and clay, to become ripe. To take away the acrid taste of the persimmons, they are stored inside a pot with water which has been boiled with longan leaves and unripe persimmons.

4. Condiments

Salty (of salt), pungent or hot (of ginger or cayenne pepper) is called *qomtox*. Sweet (of sugar), is called *sisiβin*. Acrid (of a unripe persimmon) is called *mapaya*.

They use only a few kinds of seasoning: salt, ginger, and oil. Salt is gotten by

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105 different localities, so that their cultures, though similar, are not uniform. The native tribes also differ considerably in the degree to which they have been acculturated and in the type of culture change that has taken place.

The Ami

101 131 161 The Ami live in the Taitung Rift Valley, which runs in approximately a north-south direction for 150 kilometres along the east coast of Formosa. Some Ami live on the east coast proper. The Ami tribe is the largest on Formosa. They are divided into five groups by dialect and cultural differences. The number of households and population of each group, based on the census of 1937, are as follows:

GROUP	NO. OF HOUSEHOLDS	POPULATION
Pei-nan	859	9546
Heng-ch'un	461	4403
Hai-an	1159	11760
Hsiu-ku-luan	2008	15861
Nan-shih	1713	8436
Total	6200	50006

241 226 342 611 591 The chief traits of the Ami are intensive agriculture and fishing; pile dwellings; paddle-and-anvil pottery; long wooden shields; feather headdresses; clans[1]; matrilineal descent and matrilocal residence; classificatory or Malayan kinship terminology; parent-child nymic linkage; and age-grades.

Tavarong is a town of 5,000 population situated in the central part of the Taitung Rift Valley, in Hualien Hsien. It belongs to the Hsiu-ku-luan group and is regarded by the Ami themselves as the oldest settlement in the whole Ami area. 361 About one per cent of the Tavarong townsmen are Christians; the rest hold to their native religion.

Gods, spirits, and souls

776 The Ami term for gods, which include also spirits and souls, is *kawas*. The Tavarong Ami believe in two kinds of *kawas*. The first kind, which may be considered natural gods, include *maratau*, *tšidar*, *borar*], and others. *maratau* is a male tutolary deity who resides in heaven. According to informant Maran-Namo?, *maratau* is the god of "politics and strength". In former days, when the Ami were at war with their neighbors, the Atayal, they prayed to *maratau* for protection[2]. *tšidar* is the female sun goddess, and *borar*] the male moon god. The sun goddess is held to be more powerful than the moon god. Maran-Namo? while explaining the designs on the houseposts of the house of the *kakita:n* (priest, stated that *tšidar* is the almighty deity and holds the supreme position over

1. Utsurikawa [1935] reported about 55 clan names for the Ami, but he gave no clan names north of the Vataan, Tavarong, and Karuran areas.
2. According to Furuno [1954:3-42], *maratau* is connected with headhunting and is the god of crops and game, as well as being the war god.